

PEACE NEWS

For War-Resistance and World-Community

No. 686

August 19, 1949

THREEPENCE

N.Z. PACIFISTS CAN TAKE IT and eggs are 4d. each

ONCE again New Zealand pacifists have proved an example to the movement by the courage and vigour of their propaganda and their demeanour in the face of violent opposition.

THE New Zealand pacifists and other anti-conscriptionists put up a good fight against that form of depravity, and lost all but honour. It was the other side who parted with that commodity.

New Zealand, like the rest of the world, has taken a backward step towards reaction and militarism.

But the courage, energy and pioneering spirit of the men and women who founded that British imperial outpost are not dead. They have gone into its pacifist movement.

One of the chief centres of New Zealand pacifism is the small Riverside Christian Pacifist Community, near the little town of Notueka. The following account of the campaign is the report of one of its members, our NZ Correspondent, A. C. Barrington. He says:

The startling sight

During the campaign for the Referendum, 10 of the Riverside Community's 17 adult members paraded Notueka.

On July 8 they went 32 miles to the sedate city of Nelson, where they were joined by 5 more Christian pacifists from the country, and startled the inhabitants with the unusual sight of a procession of 15.

We announced a meeting for July 15 at Church Steps, a prominent place for public occasions. Sixteen paraded before the meeting. Some eggs were thrown, but the aim was poor (eggs are scarce and nearly 4d. each).

At the meeting at Church Steps a large crowd gathered. I spoke for 10 minutes, then handed over to Hubert Holdaway, a 1914 war veteran. He had barely got going when a man came to the front and called out for returned soldiers to fall in.

A double row of 20 or 30 formed up in front of us and the crowd, (estimated by the Press at 1,000) moved up behind them. Eggs began to fly, plus other and harder objects, one of which knocked my glasses off.

One down, t'other up

Soon the returned soldiers charged and pushed Hubert off the box and removed it. I started to speak again, but was asked to

move back to Church Steps, where I tried again.

By now proceedings had become boisterous. We were pushed up the steps and thrown down again rather dangerously in the press of people. My wife and Marjorie Browne were pushed around a bit, but no one was damaged. Eggs stained some clothes and I had several in my hair and down my neck.

Then there was a cry for the Nelson public lavatory, and I was seized and dragged along to it and forced inside—a dangerous confined space—where a policeman obligingly prevented jamming in the corners.

The police, by the way, on the whole seemed amused and were not observed to caution or restrain anyone.

I was pushed into the only closet and the door shut on me, but interest was diverted elsewhere and I was able to emerge, to find Hubert and Mervyn Browne being brought to take my place.

"We'll be back"

Back at the steps I tried to speak once more, and Jan Barrington and Marjorie Browne gamely came and stood either side of me. But the situation had become hopeless for speaking, so I closed the meeting saying we would be back.

A detective-sergeant came up and told me if I spoke again I would be arrested forthwith. I asked him on what grounds, and whether he had cautioned or arrested anyone for causing disturbance or committing assault.

Later we found Jack Willets at the police station. He had tried to speak in the thick of things. His trousers were stripped off and he was paraded on a truck, and had bruises and a sprained ankle. The police had rescued him on a bridge where he was threatened with a ducking.

Public opinion divided

These were extraordinary happenings for Nelson and raised a lengthy correspondence in the Press.

Next night the Evening Mail published six letters condemning the crowd's behaviour; the following night there were 18 letters, 10 condemning, 8 condoning. We did not take part in it. In all there were 62 letters, more or less equally divided for and against.

The Mayor of Nelson made a long report in the City Council. He said the Press report was misleading, that the trouble was exaggerated and was nothing more than a bit of fun enjoyed by all, including the pacifists.

You can't keep good men down

We advertised that our meeting would be resumed on the 22. There was a bigger crowd than ever, and this time there were police reinforcements and the crowd was kept at a distance.

I was able to make myself heard for a short time, but there was a new form of interruption: motors began to idle up and down in the road between us and the crowd with horns blaring. One stopped right in front of me with horn full blast.

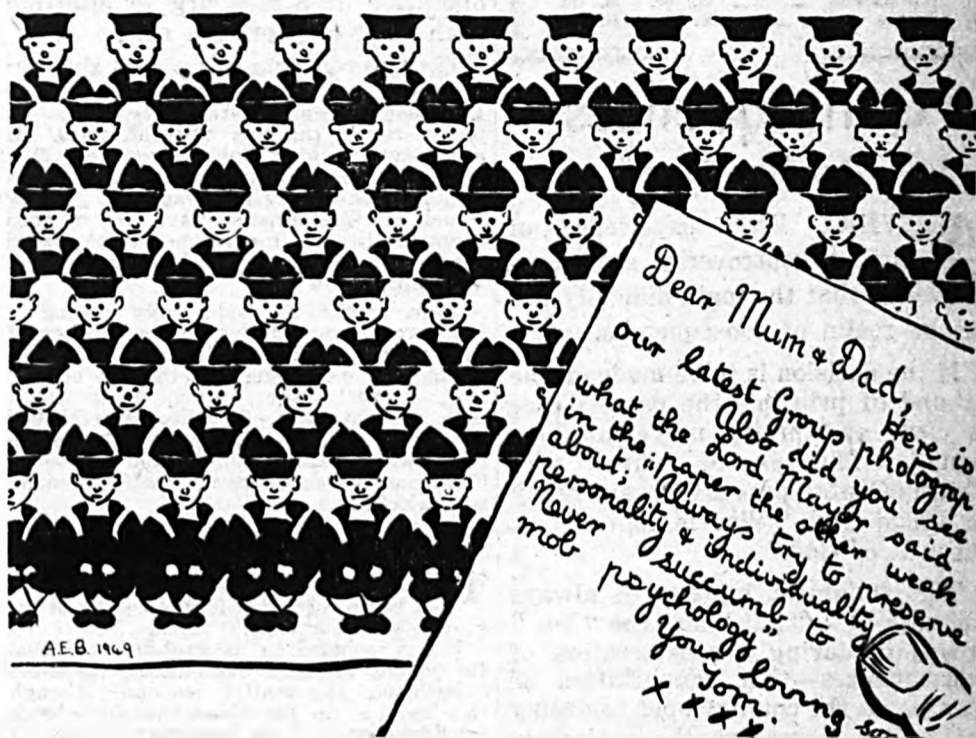
This was against traffic laws, but no notice was taken. Doubtless encouraged by this licence, the crowd moved up till it was difficult to keep one's feet. The police pushed in and out but we were forced down a side road.

I led the procession as slowly as I could, but even with the police my coat was ripped up and there were many tripping attempts. One policeman even drew his truncheon and walked backwards. Finally the police headed for the police station, where I was asked to remain in "protective custody."

Then they delivered leaflets

Meanwhile three of our members had started a house-to-house delivery of leaflets. When we were released we joined them at this, reaching Riverside at midnight.

We arranged a public meeting for the following Friday. Refused the theatre (where Ministers had presented the case for conscription), we took the Maraden Church Hall. But later we were told the hall would be refused if Toby Hill (National Secretary



"Sir George Aylwen, Lord Mayor of London, told boys of the training ship Arethusa yesterday: 'Always try to preserve your personality and individuality. Never succumb to mob psychology.'"

—Daily Express, July 16, 1949.

ARCHBISHOP CONDEMNS DUTCH PEACE ACTION

WHEN visas for visiting German friends were recently refused by the Dutch authorities, police officials in the province of Limburg gave the following reason:

That the Dutch movement ANVA (Netherlands Peace Action), who had issued the invitations, was on list of "fellow travellers" as given out by the Roman Catholic Episcopate.

Though this was not confirmed by the Government (the Minister in Parliament) explaining his refusal in terms of the old prohibition on foreigners taking part in political activity, Peace Action took the matter up with the Church authorities. The following is the reply of the Archbishop of Utrecht to a letter addressed to him by Dr. Hugenholz:

Archiepiscopal reasoning

"Reverend Sir, In answer to your letter we would make the following comment about ANVA. It is quite possible and even probable that the pacifist activity of the Netherlands Peace Action is well meant, nevertheless we hold that this activity is dangerous and favours the CPN (Dutch Communist Party).

"It cannot be said that ANVA is a fellow travelling organisation in the strictest sense, that is, that the CPN directly pulls the wires, but by its anti-military attitude and propaganda ANVA has inevitably given to the masses the impression that it is right to follow the same line as the hypocritical peace propaganda of the CPN.

"It is well-known that in connection with Indonesia the CPN stimulated the refusal

Waterside Workers) or I were speaking.

The Mayor may be behind this, as he agreed to preside if the national Anthem were sung and nothing "seditious" were said.

In view of that, I advertised that I would speak again at Church steps before the hall meeting.

Free speech in danger?

Later: The police tried to stop me speaking at Church steps last night, and as I refused, I'm afraid I've been arrested again. I was released on bail to appear the next morning (about my 18th appearance in court since 1940).

The senior sergeant who arrested me said he feared for my life if I was allowed to speak again. He didn't want to arrest me, he said, but he'd rather give evidence against me in Court than at my inquest.

As for my next meeting, the police have telephoned that they "may have to stop me."

The 2nd NZEF Association (returned men from the Second War) had consistently opposed CMT, but last week its annual conference, assured by the Prime Minister that the scheme had been approved by top defence men, switched to support for it.

All this hysteria points to a dangerous situation, and the likelihood of a renewal of the struggle for free speech.

of military service and tried to influence objectors in a way which at least wins their support for communism. It is precisely over the Indonesian question that conscientious objection has been defended in ANVA circles.

"We hold that the CPN can so easily misuse the activities of ANVA for the propagation of its own movement. For these reasons we hold that we must maintain our warning against ANVA."

How do they get that way?

IN answer to persistent enquiries as to why so many higher clergy suffer from Paxophobia, or fear of peace-making, the following explanation has been issued by our Theological Correspondent, the Very Reverend Dr. Aloysius Owlglass, Dean of Finsbury Park:

"It is possible and even probable that peace-makers are well-meaning and were at one time called the Children of God, though that is not the term I should have used.

"Nevertheless we hold that peace-making is dangerous, and one can only conclude that those who formerly raised Peace-makers to the ranks of the Blessed were unaware of the depths of depravity to which certain Northern races were in later years to sink.

"As an American poet has so truly observed—'They didn't know everything down in Judea.'

"We hold that the Devil can so easily misquote Scripture for the propagation of his own movements. For these reasons we hold we must maintain our warnings against all attempts at the practical application of the Beatitudes to international relationships."

"PRESUMABLY FOR FREEDOM"

THE following letter appeared in the New Zealand Evening Mail, after the mobbing of the pacifists reported above.

"As the mother of a very splendid son who gave his life, presumably for 'Freedom' in the last war, I wish to express my heartfelt sympathy to the small band of men and women who were so disgracefully treated in our city on Friday evening. The thousand courageous Nelsonians, including those whose duty it is to guard against molestation, must have felt very proud of their achievement.

"No matter how opposed we are in thought and practice towards those who are known as 'pacifists,' at least they can be given credit for their sincerity and the courage of their convictions.

"The hatred, bitterness and cruelty displayed by those responsible for the attack on these people, is indicative of all the causes which make for war.

"What excellent Gestapo officers they would have made in Hitler's concentration camps!"



A SMILE FOR A PACIFIST

The Hindu-Muslim riots left thousands homeless, Quakers and CO's have been reconciling the factions and bringing relief to the refugees. Their work is described on page four.

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Consequences

By Alex Wood

A VERY little experience of pacifist controversy soon convinces us that the main difficulty lies in the realm of consequences.

If the decision is to be made on the ground of principle the pacifist case is clear and pretty universally accepted. That is, of course, why Church Conferences are always ready to affirm that "War is contrary to the will of God."

This judgment however is always followed by a "but" and the "but" creeps in during a consideration of consequences—that renunciation of war leaves the country open to enemy occupation, threatens the extinction of our most cherished values and compels us to stand by inactive while other countries are the victims of aggression.

Pacifists tend to make an intuitive judgment of what is right and to ignore the consequences; non-pacifists tend to start from probable consequences and reason to what is right.

Now both methods are valid and both are almost universally used. Presumably if our knowledge and insight were sufficiently great both would lead to the same result. Indeed the roles are so frequently exchanged and the non-pacifist argues that we had to go to war with Poland, whatever the consequences while the pacifist accepts the challenge of the "worse evils than war" argument and by a consideration of the consequences of war tries to show that it is itself the worst of all evils.

There is no doubt that for Christian pacifists—and probably for others—the strongest ground is the intuitive judgment that in the light of the principles we accept war is wrong and therefore to be renounced. But we cannot refuse to consider possible consequences. The last war did keep the Nazis out of this country and did liberate the occupied countries of Europe and that, in the view of the great majority, justifies the costly sacrifice.

And there is, of course, no conclusive evidence that occupation can be avoided or an occupied country liberated except by war. Against this background the pacifist case is apt to sound unconvincing and the non-pacifist case, sustained by subconscious fears, is not easily met.

It is profitable for pacifists to keep in mind a few general considerations:

1. The more complex a situation is the less certainly we can foresee the consequences and therefore the more important the intuitive judgment becomes. A war situation is always extremely complex and we rightly trust a judgment which really brings to bear on the situation our whole accumulated past experiences.
2. Undue emphasis on consequences, on the other hand, leads very easily to the doctrine that "the end justifies the means"—a doctrine which we rightly distrust.
3. Even where immediate consequences can to some extent be foreseen, the more remote future remains inscrutable.

On a short-sighted calculation the use of the atom bomb may have saved life, but when all the consequences of that decision are brought to account, including the way in which it has bedevilled the whole international situation, we see how the evil involved in a decision keeps working itself out in history long after the immediate consequences, upon which action was based, have been forgotten.

Council of Europe: What's it for?

A Commentary by CYRIL HUGHES

MR. CHURCHILL and Mr. German Dilemma

MORRISON, with sturdy British independence, have not allowed the atmosphere of international co-operation at Strasbourg to interfere with their own private row.

The Observer finds this a good sign, for it indicates that disagreements in the European Assembly are likely to be on party, rather than non-national, lines. It adds the somewhat dubious comment that these two political rivals, "in behaving as unselfconsciously in Strasbourg as they would at Westminster, have set a good example to an institution which could hardly do better than become another Westminster, in time."

Many people, no doubt sadly lacking in that proper respect due to the Mother of Parliaments, feel that if the Council of Europe has no higher aim than to become another Westminster, it may as well shut up shop right away. Such people had hoped that the Council of Europe would concern itself with realities, unlike the House of Commons, which concerns itself primarily with elections.

Shillelachs Barred

THE Council of Europe had a good start, by being forbidden to discuss the prime unreality of our time, "defence."

It has included on its agenda a proposal for pooling scientific and cultural resources—but not, apparently, economic, though this item is up for discussion along with consideration of "any necessary changes in the political structure of Europe."

But it would be foolish to expect much of this assembly. It is hampered both by its political standing, or lack of it, and by the underlying assumptions which brought it into being. A real European Parliament, determined to create a healthy, united Europe independent both of America and of Russia, and seeking to bridge the gulf between the two, would be an institution worthy of hope and expectation.

This Council is nothing of the sort. It is composed of the same old men, with the same old ideas. Though it cannot discuss defence, it tacitly accepts the necessity for defence against Russia. It rejects a proposal for settling differences between members—ambiguous proposal this, especially coming from an Irishman. No shillelagh was visible, but the official phrase, "ways of eliminating causes of dispute between member-States," is hardly less ominous. Yet, at the same time, severely practical and necessary.

BUT the Council chooses to regard such settlement of differences as unnecessary—because, again, of that tacit assumption of common ground in opposition to Russia. As so often, a minimum ground of unity is likely to become a maximum.

European "unity" is merely a pre-war defensive alliance. No lasting benefit can come of such an arrangement.

The need for security leads Mr. Churchill to conclude, somewhat belatedly, that Germany is an integral part of Europe. He should tell Mr. Bevin, who is still more worried about Wandsworth in 1943 than about Germany in 1949.

Whatever the final result of the German elections, British policy in Germany has contrived to make the task of Social Democracy a much harder one than it might have been. True, the Social Democratic forces of Germany have a tradition of vacillation and inadequacy, but it is useless to deny that Britain, both before and since Hitler, has contributed largely to their difficulties.

Now, German difficulties are European difficulties. Says The New Statesman:

Strategically, Western Europe is indefensible without a rearmend Germany; politically, it falls to pieces if Germany is rearmend. Economically, European reconstruction is impossible without German prosperity. Yet if Western Germany is permitted to cover its essential import requirements by exports, this export drive would threaten the recovery of her neighbours, above all Britain.

That is a fair statement of all the dilemma; and never has the need for European economic unity been more amply demonstrated.

Problem—warless defence

YET there is a larger dilemma, of which the position of Germany is but a part. An article on Japan in The Observer recognizes this when it states:

The whole problem of checking Communism, throughout the Far East, is not one of armed resistance but of building up prosperity and contentment.

That is obviously true of Europe also. Yet "prosperity and contentment" can clearly not be built up while a large portion of every nation's resources is being squandered on defence.

This argument is an old one in "Peace News," and it is now beginning to penetrate to the editorial offices of the daily

Press. When will Governments recognise its truths?

It would help if public figures would be people, of whom A. J. Cummings of The honest with themselves. Many sincere News-Chronicle is a recent example, honestly believe that it is the British Government's supreme desire to avoid war with Russia, and that the defence programme is a regrettable but necessary means to that end.

This belief is manifestly absurd—yet I have no doubt that the members of the Government genuinely hold it themselves. If they really wished to avoid war with Russia, they would, obviously, disarm. What, in fact, they wish to avoid, is defeat by Russia—a very different matter.

An honest statement would help

EVEN this is not the whole truth. For it is clear from the context of speeches and statements that half the time the word "Russia" is used, "Communism" is what is really meant.

And, as demonstrated above, defeat by Communism is more likely to be the result of having arms than of not having them.

It would, therefore, greatly aid powers of public appreciation if every statesman, when called upon to justify defence expenditure, would honestly proclaim the whole truth which he is already prepared to proclaim in part, and say:

"We must lower the standard of living in order to pay for the armaments to protect this island race from a political philosophy which can take root only if there is a low standard of living."

At least this would remove the aura of nobility which, however illogically, surrounds "defence" measures designed "to avoid war."

Rules—and fixtures?

MEANWHILE, it is perhaps significant that, as the Council of Europe gets into its stride, the Geneva diplomatic conference should come to an end, after three and a half months spent in revising various Red Cross conventions applicable in war.

The aim of the "civilian" convention, said M. Petitpierre, of Switzerland, "was to establish a balance between the cruel necessities of war and the ardent desire to humanise it."

The statesmen of Europe accept not only the necessities of war, but the necessity of war. The international M.C.C. has drawn up the rules; it remains only for the statesmen to arrange the fixtures.

THE WISDOM OF JOHN WOOLMAN

"A guide for seekers today"

PART of the attractiveness of Reginald Reynolds' new book, which we should appreciate in any author, is the frankness of the intimately personal note struck again and again by one so well-known to us already as pacifist and anti-imperialist writer.

Reginald Reynolds tells us in the introduction that changes in his own attitude to life and its problems led him to take up again John Woolman's Journal, familiar to him as a source of quotations during 15 years' of political activity.

That very day he was suddenly taken off to hospital, and in another of those "best opportunities for serious reading" which he had often before involuntarily experienced, he found in Woolman the wholly satisfying creative philosophy of mystic and prophet.

This led our friend to the desire that he might become a bridge between the treasure on the bookshelves and the man, like himself, who had left it untouched; or occasionally culling quotations, had handled the nugget without seeing the veins of gold.

THE result is an attempt, in the present volume, at a codification of Woolman's Philosophy of Life.

Even readers already familiar with the Journal, whether as mere handy political reference book, or consciously as Treasure-Seekers, will find help in returning now to the familiar study under the guidance of Reginald Reynolds as a commentator whose own prepared mind and spirit has endowed him with a rare sympathy, awareness and insight into Woolman's own spiritual condition; but we cannot go far with him as it were by proxy, in this deep exercise. He would be the first to say that final acceptance of Woolman's philosophy can only be an individual inward act or event.

Beyond this initiation into a Way of Life, our author has a further purpose, the ap-

plication of the philosophy to practical problems—not only those of America in the 18th century like the holding of African slaves, or dealings with the native Indians ("the Quakers' faith in them was never betrayed")—but also with relevance to those of today and of eternity.

In reference to Atomic Energy for instance, we read "you can drop a bomb on the Mount, but not on the sermon"; and such further themes are touched upon, more or less explicitly, as Power, Non-violence, Party Politics, Quaker Faith and Practice.

Reynolds may be said to have re-discovered the validity of Woolman's wisdom for the modern world.

IN planning the pattern of his book, he gives us first some notes on Woolman's life and background; then comments upon his own classification under six headings (A Tenderness Toward All Creatures, Pure Wisdom, Speaking the Truth in Love, The Rich and the Poor, Controversy on Slavery, The Man of Peace); and finally selected extracts from the Journal.

It might be thought that the author had already said so much about Woolman that these selections were redundant. On the contrary, they seem to get home with added force into minds prepared by Reginald Reynolds' introduction.

THE rich literature around John Woolman has been further enriched by this latest contribution. The author has scrupulously cared to avoid overlapping with Jaent Whitney's recent full-length biography, to which he pays high tribute; his own work making no claim to be anything of that kind.

A sub-title to this book might be "A Guide for Seekers Today." Many may say of Woolman's philosophy: "This is high, I cannot attain unto it"; but many more, although perhaps sharing the same sense of inadequacy, will acknowledge John Woolman as human leader and inspirer in the

way of life which they know to be the highest, and which they want to follow.

They will find in his example help and strength to do so—like Reginald Reynolds, whose own deep experience has impelled him to tell us about it in his latest book, "The Wisdom of John Woolman."

CORDER CATCHPOOL

* George Allen and Unwin, Ltd., 10s. 6d. with Preface by Stephen Hobhouse.

TOLPUDDLE SPIRIT

THEY gave England a revolutionary example, those courageous farm labourers of Tolpuddle, and it was at Dorchester where one of the greatest of the early PPU peace rallies was held. And now they're at it again!

Farmer B.G., of Dorset—close friend and admirer of George Lansbury, who loved Dorset, sends us £13 so that many of the religious leaders of the county shall have PEACE NEWS to ponder for the next six months.

Master Baker B.S.—with a long and great record of service for peace (at another time of crisis he sent all medallions won for excellence in his craft to be sold for PEACE NEWS Funds) sends £10 and adds twelve more copies of PN to the ten dozen he already distributes each week.

B.S. issues a challenge from Dorset to the rest of England—and the world. "Surely it is possible to find 100 of us willing to support our ideals and convictions so that PN can be kept going. I will endeavour to give a further £10 when the total (£1,000 for 1949) is reached."

There are so many ways you can help, and all are so urgently needed if our work for peace is to be effective. If Dorset can do so much in a single week, how much can all the rest of us do by the end of the year!

THE EDITOR

Contributions since Aug. 1: £26 18s. 10d. Total for 1949: £319 11s. 3d.

Please make cheques, etc., payable to Peace News, Ltd., and address them to the Accountant, Peace News, 3 Blackstock Road, N.4.

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FIELD MOUSE GOES TO WAR

An attempt is being made to destroy the peace tradition of America's Hopi Indians by providing Hopi schools with books glorifying war.

ALTHOUGH the Hopis have known the white man since 1540 AD, they have, more than any other Indian tribe, preserved their basic culture and their nation of 3,200 souls in an orderly, disciplined, peaceful way of life.

Although the Hopis have known the white man since 1540 AD, they have, more than any other Indian tribe, preserved their basic culture, and their nation of 3,200 souls in an orderly, disciplined, peaceful way of life.

Writing about them in Peace News on Dec. 10, 1948, Edward C. Richards of the War Resisters' International said:

"Hopi, in the people's language, means peaceful, and all of life is oriented towards peace and away from war and violence.

"The Hopis do not strive to produce anything for sale—either to each other or to the surrounding Navahos or to the white-

not as pacifist as they are today. There are certain tribal sections associated with war—a god who was associated with war and certain ceremonies in which the bow and arrow played some part.

"In some ceremonies the adults, dressed as departed ancestors called kachinas, distribute bows and arrows. Indeed hunting was recently a prominent part of Hopi life although the economy has always been based largely on dry farming. Hunting survives somewhat today in the rabbit hunt.

"But these ceremonies have lost any war significance to the Hopi and are merely a part of their ceremonial traditions.

"The two infant readers tell about these elements in the Hopi ceremony and build around them stories devoted almost entirely to killing, well calculated to inculcate a war-like philosophy into infant minds.

"'Field Mouse Goes to War' begins by pointing out that there have been certain innovations in Hopi life, such as chickens.

"A hawk who had destroyed the chickens

in the minds of children with preparation for war.

"To make a long story short, the mouse kills the hawk by dodging into a hole when the hawk swoops down upon him. The hawk becomes impaled upon a greasewood stick.

"The most insidious thing about the story, however, are the statements appearing on almost all of the 67 pages.

This hawk was the great enemy of the Mushongnovi people. . . . The hawk had to be killed. . . . He felt so sorry that he decided to kill the hawk. . . . I shall try to kill the hawk for you. . . . Then I shall kill this enemy. . . . So, having these thoughts in mind we shall approach that day. . . . On that day he will kill our enemy, so with happy hearts let us prepare for that day. . . . Dressed like a real warrior he thought like a real warrior. . . . The people gasped. . . . They were frightened. . . . At first the people could not believe their own eyes. . . . Then they were happy.

"It seems on the surface that this is just a casual animal story in which the culprit killed is only a hawk; that there is nothing in it inconsistent with the hunting customs of the Hopi. But the fallacy in that reasoning is easily exposed.

Undermines Hopi peace teaching

"The Hopi have never been backward about hunting. They have never smoked and talked and prayed and feared when their enemy was a mere animal. They have on the contrary been the most courageous and skillful hunters. Therefore this story, in painting the people of Mushongnovi throughout as being reluctant in killing the hawk and resorting to subterfuges to avoid having to do it subtly weaves into the mind of the infant Hopi the suggestion that the hawk in this story is no ordinary hawk but personified symbol of a human enemy.

"The story holds up the parents of the youngsters before their eyes to ridicule them and to point out that a mere mouse could do the things that they refuse to do.

"The other book, 'Little Hopi,' culminates in a chapter called 'The Little Warriors.' In this chapter, three children pretend that the Hopi are at war with the Utes and Paiutes. The young warriors discover that their arrows make a nice popping sound when they hit melons and they unite to attack the enemy melons. 'The Utes, Paiutes and the Hopi warriors join forces and attack the common foe. . . . But best of all was the triumphant pop as they pierced the heart of the enemy. The warriors fought until not an enemy melon was left alive.'

"At the end of the story, the uncle about to spank the boys says, 'Well, it looks like your uncle is going to make war on you,' thereby associating the conquest of one nation by another with mere parental discipline.

"Our tradition forbids"

AT the National Congress of American Indians, which recently met in Phoenix, Arizona, a letter to President Truman was read by Chief Dan Katchongva.

The letter was signed by a number of others including Chih Talahattewa of Shungopov, and Chih James Pongayawma of Hotevilla. These chiefs are all Hopi and the place from which they come are Hopi pueblos.

The letter touched up a number of subjects including Hopi claims. Among the significant passages are the following:

"It was given to the Hopi people the task to guard this land not by force of arms, not by kill, but by humble prayers, by obedience to our traditional and religious instructions and by being faithful to our Great Spirit Masau'u. . . . Our tradition and religious training forbid us to harm, kill or molest any one. . . . Therefore, objected to our boys being forced to be trained for war to become murderers and destroyers. It is you who should protect us. What nation who has taken up arms ever brought peace and happiness to his people?

The words "you who should protect us" probably refers to the paradox of the white man, who is supposed to be the guardian of the Indian asking the Indian to protect his national State. These words, penned by a number of Hopi chiefs, clearly indicate the official place of the peace principle in the Hopi religion.

discipline. The rest of the book is devoted to a story about the rabbit hunt. It moulds the thought of killing in the mind of the Hopi child through lines like the following:

They always talked
of the game
they would surely kill
when they were bigger.

"I cannot help feeling that the only part that will stick in the mind of the young Hopi is the words 'they would surely kill when they were bigger' and that the division of lines is stronger punctuation than capitals and periods.

"In contrast to these two books in which 'kill' is one of most common words, are the stories with which I learned to read.

"One that comes back to my mind is the story of the wind and the sun.

"The wind and the sun decided to have a contest to see which of them could most easily induce a man to take off his coat.

"The wind blew and blew and blew and the harder it blew the harder the man wrapped his coat about him.

"Then the sun came out and beamed and smiled. After it beamed and smiled a little the man sat down and took off his coat and wiped his brow.

"That story, or other stories similar to it would be more appropriate for young Hopi than those that are now being taught them."



Only occasionally will the Hopis consent to be photographed. No effort is made to encourage tourists. A friendly photographer was fortunate in getting these two Hopi women to pause in their work and pose for him.

man. Their food products are for themselves and for their fellow Hopis. No effort is made to encourage tourists.

No explanation

"In fact, instead of capitalising upon visitors, Hopis are strongly opposed to having photographs taken of themselves or their homes, and very especially of their religious ceremonies and dances. The competitive spirit, the drive to rise above one's neighbours, and to take advantage of or to exploit others, is definitely frowned upon.

"On the other hand, the community spirit, consideration for the welfare of others and of the tribe is held up as an ideal to Hopi children from babyhood. In particular all tendencies toward bullying or fighting are deliberately played down. With this goes a highly developed system of social participation by everybody in tribal celebrations, ceremonials and dances.

"While not Christians, the Hopis are deeply religious in their belief in a Great Spirit who is over all, and in the working out of moral cause and effect, both in this life and in the life after death. Good actions will result in good and evil actions will result in evil: this is the Hopi's firm conviction."

"Field mouse goes to war"

Into this peaceful Hopi world, the Education Division of the U.S. Indian Service are to launch two infant readers "Field Mouse Goes to War" and "Little Hopi." The former being described by the Department as "An amusing but accurate picture of Hopi ceremonial life. The Little Field Mouse, observing all the proper ceremonial forms, effectively destroys Monster Hawk, who was destroying the Hopi chickens."

Writing in The Reporter, organ of the American National Service Board for Religious Objectors, William E. Roston of Harvard School of Law points out that the two books take their point of departure from certain features of Hopi life which are accurately described.

Were not always pacifists

"At some time in the past," writes this American lawyer, "the Hopi probably were

was the great enemy of the Mushongnovi people. The hawk had to be killed but all that the religious leaders could do was to smoke and talk and pray. No one knew how to kill the hawk.

"A little mouse who feels sorry for them comes and offers to do it. Then three or four days are passed in preparation for the war dance which the mouse will do before he undertakes to kill the enemy. In this part of the story all of the familiar parts of Hopi religious ceremonies are associated

The "Dick Sheppard" of the North

But Who Was Don Robins? by Paul Gliddon. Cr. 8v. 168 pp. with illus. (James Clarke & Co., 7s. 6d.)

THE answer to the question posed in the somewhat peculiar title of this book is, that he was a man of unusual personality and great gifts born fifty years ago at Aldershot.

At sixteen, during the first World War, he got into the army, and a year later obtained a commission in the Royal Flying Corps, becoming an "ace" pilot in those pioneering days when to fly at all was a hazardous adventure. When the war was over he, like many others, found it difficult to settle down to a less exciting life. He tried various jobs, but they all seemed tame until he secured an appointment with a civil airline which not only gave him the thrills he desired but earned him rather over £1,200 a year.

Then, at the age of twenty-three, while flying his plane high over the English Channel, he experienced a clear call to abandon his career as a pilot and to offer himself for the ministry of priest in the Church of God.

He did so. With the help of Pat McCormick he went to college and at the end of 1926 was ordained and became curate at Croydon. Here he was able to try out his powers and experiment in making the Church into the family he felt it should be.

When he was only thirty years old he was chosen as Vicar of St. George's, Leeds, and he laboured there with wonderful success until his sudden death in February, 1948.

Paul Gliddon has not written a biography: he describes the work as "a book which may do something to recall the work of Don Robins." So the early years, the life as an airman, the conversion, and the curacy are all contained in just over twenty pages. There are no descriptions of his private life, his home, wife, children, clothes, habits, hopes, fears and temptations—all the personal things which make it possible to feel that one knows a man. The only two criticisms which appear are Don Robins was sometimes unpunctual and that he frequently departed from the ritual authorised by his branch of the Church.

The bulk of the book is devoted to his ministry at Leeds. No one will be able to read without a thrill the story of how, under his leadership, the family of the Church at St. George's—the men's and women's meetings and the Young People's Fellowship—changed the lives of so many, and shewed the quality of the change in a truly vast programme of help and service. They ran free toy shops, a rest home, holidays in Britain and abroad, a crypt hostel for the homeless in peace and war, did firewatching and hospital visiting, despatched relief parcels and undertook many other things, maintaining always everywhere an unflinching ministry to the spirit; and the organising genius on whom the brunt always fell,

the vessel through which inspiration and energy always flowed was the Vicar.

Don Robins is several times likened to Dick Sheppard, and indeed the similarities are remarkable: there was the same dedication of the whole life to the ministry of their Lord, the same apparently exhaustless love with unfailing energy to serve it, the same pacifism after experience of war, and the same sudden burning-out in the midst of all their work. To read of such men is always an encouragement; to know them is unforgettable. T.R.D.

IRENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to

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Dick Sheppard House, Endsleigh St., WCI

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"Just as in a community no man can live to himself, so in the comity of nations no nation can live to itself, and in the long run no nation will be permitted to say 'the natural resources within our boundaries are ours, for our use and determination alone.'"

In my last American Commentary I promise to deal with the fear of an economic impasse which exists in the country, an impasse which might result in a major social and political breakdown.

That such a fear should exist in a country with the incalculable natural, human, economic and financial resources of the USA is a fact of considerable importance.

It reveals a subconscious inability to understand, control and use in the best interests of the nation, let alone of the world, the resources which constitute a vital part of the world's economy.

For just as in a community no man can live to himself, so in the comity of nations no nation can live to itself, and in the long run no nation can, or will be permitted to say, for example—"the natural resources within our boundaries are ours, for our use and determination alone."

It is true today as ever that "the earth is the Lord's and the fulness thereof."

A world problem

An interesting sidelight is thrown on this claim by the present situation in Australia with respect to the size of the population.

At present the Australian Government is engaged on a heavy programme of industrialisation as the first step in building up a population which approximates to the food-producing capacity of the country. Before it is too late, Australia desires to people her people with Europeans, for very soon space will have to be found for a considerable Eastern overflow.

Mr. Chifley, Australia's Prime Minister, stated recently that of these, more than 40,000 were Asiatics. Hence he uttered this significant warning:

"No one expects Japan to sustain 80,000,000 people in 1952, and there is the vastly expanded population of Indonesia. There are 1,200,000,000 people" (more than half the world's total population) "just North of Australia."

"Unless we are prepared to do something with our country in the way of intensive cultivation, we shall not be able to justify, before the world, our retention of this great country."

Mankind has a claim

Two vital facts are outstanding here. First, that Australia recognises that mankind as a whole has a claim on her country which supersedes that of the Australian Government or its population. Second, that Australia desires to fill up the country with Europeans before the pressure of overpopulation drives Asiatics into it.

The latter fact raises the big issue of race, which so far the European peoples have refused to face. They cannot continue in that prejudice, or pride, or fear, or whatever it may be, much longer.

However, I am not concerned with that issue here. All I want to point out is the recognition by the Australian Government that humanity and not the present population of Australia alone has a concern in the future of their country.

Waste—"appalling"

Today in the United States there is an appreciable realisation of the world's material needs and shortages, and of the obligation of the U.S. to help satisfy these.

But that realisation is far too weak to put an end to forms of waste which shock people who hail from most of the countries of the World, and especially from the Far East.

Even to an Englishman who has been chastened by ten years of Austerity, the waste involved in the American "high standard of living" is little short of appalling, and compels him to ask how long humanity can afford, or will permit, this waste, in view of the world's crying needs of the wherewithal to live decently—that is, in frugal sufficiency and simplicity?

It is computed by economic authorities that it takes between 2 and 2½ acres to maintain one American, whereas the cultivable area of the world affords less than one acre per person of the world's population.

It would be interesting and valuable to know how many acres of forests are required to produce one issue of America's Sunday newspapers, and of one year's issues of all her papers, including those gorgeous magazines which exist primarily for advertising and without which they could not exist.

It would not be possible for the whole world to live at the American level, materially speaking, nor will the USA be able to maintain that level for herself much

Wilfred Wellock

longer, although it must always be remembered that not all Americans by any means live at that standard which goes by the name of "American."

USA is "Production-mad"

American major problem arises from the fact that she has developed a power of production which bears little relationship to the real needs of her people and completely ignores their spiritual needs. She has, in a very deep, real sense, become production-mad.

Her output is so great that in order to keep her machines going the rate of consumption must be continually steeped up, and the population must be goaded into buying every gadget that is invented, every change of fashion that is revised.

This is done by thousands of newspapers and magazines, the very covers of which excite the interests their advertisements are intended to exploit, while the ceremonial of buying the new productions and finding the appropriate "charities" to which to send the things that have to be discarded, complete that expenditure of time and money which in a sane civilisation would be devoted to the pursuit of the good life (the secrets of which appear to have been entirely lost).

Markets are declining

All these tendencies notwithstanding, American production has had to be slowed

down by 10.7 per cent during the last few months.

Both the foreign markets and the home markets are falling off. Either the wrong things are being produced, or people have not the means to buy them, or both.

In fact, it is both. The U.S. is making increasing numbers of motor cars for people of means, yet many millions of people are living in slums or make-shift dwellings, and could not afford to buy or rent such a house as every American family, white or negro, has a right to claim in this "high standard of living" country.

According to the report of the Senate Committee on Banking and Currency, America must be prepared to build or rehabilitate an average of at least 1,300,000 non-farm dwelling units each year over the next 12 years. Nothing approaching this has been done.

It cannot go on

In the fairly near future as world markets begin to fall away, the U.S. will be compelled to choose one or more of the following alternatives:

1. Distribute her abundance, as she now is doing under the Marshall Plan, but on a much wider scale, as economic breakdown occurs in many Western countries owing to the final collapse of the industrial revolution.
2. Pour more and more money into military development to meet the emer-

gencies which may arise from the above-mentioned economic collapse.

3. Allow events to drift until unemployment reaches threatening proportions, and then seek safety in repression and militarism.

4. Begin at once to satisfy basic needs, such as housing, and the food demands of ten years hence, by a big expenditure of money and labour on checking processes of soil erosion and laying the foundations of a sound, organic agricultural policy, which will include the elevation of farming into a vocation.

5. Supplement (4) by a new social and industrial policy which has for its end the building of a civilisation of equality, made manifest in everything that is made and in the people who make it.

America's false god.

Having said this, I must be frank and say that I scan the American future with considerable misgiving.

The people are bewildered. They have been induced by well-organised publicity to put their trust in a god called Private Enterprise and to have to believe that it is a false god after all, an idol of materialism, with no vision, leaves them desolate.

But the prophets are emerging: may their vision and courage be equal to the occasion.

With the Peace-makers in Kashmir

AGNES MACLEAN, a member of the Friends Service Unit (India-Pakistan) was working among women refugees—Muslim, Hindu and Sikh—in Kashmir during 1948 and early 1949. The article which follows relates to events in the early months of 1948 and does not describe present day happenings in India. Since Gandhi's death particularly, communal riots have ceased and the period of communal disturbances is ended. The picture on the right shows Kashmiri girls at the FSU Winter Relief centre in Srinagar knitting and sewing for refugees. Their own garments have been made from cloth supplied by the FSU.

THERE are people who look with something of disdain on the resigned submissiveness of Eastern women. It is felt that active and determined resistance to the wrongs they suffer would be healthier.

But life in a refugee camp among simple village women who had lost their homes and their kith and kin, who had suffered physical hurt and mental torture and degradation, has left the impression that there is much quiet strength in their acceptance of suffering. There was much weeping, but little hysteria.

Yet, how greatly they suffered!

One became acutely sensitive to evidences often largely hidden—to the moist corner of an eye, the trembling of a voice, the quiet controlled sigh, the texture and puffiness of the cheek after a night of weeping. Long periods in the camp prayer room were another sure sign of a mental suffering particularly intense. Grief hanging so heavily over the camp was hard to lift.

The day's work is done, and we are sitting in the cool of the evening on the fat roof. Someone is asked to sing, but before long heads are bowed and tears falling. The song is cut short and something less reminiscent of their recent experiences is devised.

During the communal rioting authentic news of what was happening generally was elusive: only rumour spread. So the refugees of one community tended to think that only they had suffered, and that the wrong was all on the other side.

We are distributing clothes in a Muslim camp when a stranger appears, pleading insistently for warm clothing. She says she has lost two sons and a daughter in the area attacked by the raiders. "Make me a Muslim," she cries, "but give me back my children."

The Muslim women, so prone to tears at the least reminder of their own sorrows, stare fixedly, dry-eyed. They recognise that the stranger is a Hindu, and they are startled—realising for the first time that Hindu women have suffered just as they have suffered, and at the hands of their own Muslim men-folk. The silence deepens: soon their eyes glisten with tears.

Hindu and Muslim have suffered alike—are, in fact, one in their suffering.



Hindu and Muslim camps are within walking distance, and the F.S.U. worker takes some Muslim women to visit the Hindu camp. We buy some sweetmeats to take with us. The meeting is a surprise one.

On both sides there is sorrow, for these women have lost homes, husbands, children, and friends.

As one of the Muslim women enters she suddenly sees three Hindu women belonging to her own village. They had in fact lived as near neighbours, and in the old happy days knew each other well. Now, alas! homes are broken, menfolk have been killed or have fled, and children have been lost or slain before their eyes. They are individually desolate.

In a flash they are sitting before each other on the ground, their heads bowed in silence, weeping.

Slowly and with difficulty they tell their identical stories. The unaten sweetmeats are held in hands that are raised to wipe their tears with their dirty torn saris: the only clothes they now possess.

An hour passes, and we invite the Hindu women to the Muslim camp, to stay there if they wish; and from their quiet smiles when we go we know that some comfort has come through this reunion, bringing back something of the happier past. Service and mutual help is both a means and an expression of mental recovery.

Some of the Muslim women refugees have volunteered to help in keeping the camp up to standard, in cooking and serving the food, distributing milk to the children and in helping the sick. Moreover they go with the F.S.U. worker to camps for Hindus and Sikhs, helping to carry and distribute supplies of milk, soap, vegetables and ghee, knowing that the gifts were the result of a joint effort of women of all communities in Bombay.

We go one day to a camp where 800 Sikhs have arrived by air from the besieged area of Poonch. Their condition is terrible and they badly need delousing. Each Muslim volunteer takes a queue and applies D.D.T. as each refugee comes up. These Muslim women volunteers, it should be remembered, were themselves attacked and abducted by Sikhs and Hindus before being rescued. Some bear the

scars of sword wounds on them; and whereas, a few months before, they would have greatly feared the Sikh, to-day they gladly and confidently give their services to relieve his people.

It is impossible to forget the sense of peace and the glow of goodwill after Gandhi's death in this town which, a few months before, had been the scene of murder and massacre. It seemed that everybody joined in the procession which took his ashes to the river. Hindus, Muslims, and Sikhs, refugees and townsfolk: we were all together once more.

Rukhi, a Muslim refugee who had been lost and subsequently rescued, has gone to hospital to have her eyes tested. She is badly undernourished and needs Vitamin "A".

She waits on the hospital verandah while I go to get her medicine, and when I return I find her talking to a Hindu—a friend of her husband's family in the old, happy days. He by the barest chance had recognised her in the hospital; and he is now telling her that he knows where her husband is and promises to return with the exact address.

And the next day he does indeed come to the camp with the requisite information and leaves, moreover, a small tin of precious milk for Rukhi's emaciated baby.

"Hindu hai!" exclaimed Rukhi. "Dekko! Dekko! Hindu Mussalman ek hai!" ("He's a Hindu! Just see! Just see! Hindus and Muslims are one!")

It is night; and from our roof a burning village is visible in the distance near the state border. An elderly Muslim woman comes upstairs and stands by me. She wants to be near someone. We strain our eyes, knowing what the flames mean—and then I realise that her sandals are off and her hands are clasped together in an attitude of supplication. We stand in silence, and then as the village fire dies down, we return from the darkness to the light of my room and I see that her eyes are filled with tears. Her quietness and gentleness make me realise that she has not been thinking in terms of her own community only. She has found something of the strength and peace of God in face of this terrible human madness.

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YOUNG PACIFISTS MEET

For holiday conference

WILL young people take part in and enjoy serious discussion? This question was answered in the affirmative at the Fellowship of Reconciliation holiday conference for youth, which was held recently at Woodrow High House, Amersham.

The programme was designed to stimulate thought about existing world co-operation, the challenge of science, and the problems of national sovereignty, and to relate these to economics and sociology.

A week of education in world citizenship inevitably aroused discussion about the likely results of the spread of Communism and the consequent effect on Communism itself, the implications of peace and a World Church also intruded into every session.

Nations well represented

Those who introduced discussions included Jack Boag, B.Sc., a physicist engaged in medical research; Andrew Boyd, Editor of "UN News"; Kenneth G. Brooks, M.A., a sociologist who is concerned with adult education; and Frank Lea, journalist and editor.

The membership of the conference was international. Of the 40 young people present, half were from overseas—from Austria, France, Germany, Holland, Jamaica, Nigeria and Sweden. A high proportion were teachers and students of medicine, science, sociology and theology.

One evening was planned to give an opportunity to the members of the Conference to express their opinions on matters about which they could speak with some knowledge and experience.

A wide range of discussion

A doctor explained and approved the British National Health Service; a German teacher condemned State-controlled Youth organisations; a Nigerian student pleaded for independence for the British Colonies; a French law student asserted the need for an international code of law; a German divinity student said that the continued occupation of Germany was wrong; a teacher criticised the education system for failing to give adequate training for world citizenship; a Cambridge undergraduate declared that socialist democracy is the only sufficient basis for a unified world.

A grammar school boy who is about to register, explained his belief that Christianity involves conscientious objection to war.

This question, and its implications, arose at each session, and the Conference often found itself discussing whether immediate unilateral disarmament would increase or lessen East-West Tension; whether the Christian is called to take up arms rather than "risk" the consequences to his kith and kin for refusing to do so; and whether the Christian pacifist is a unique witness to the validity of conscience as the highest good.

The Chairman was the Rev. Clifford H. Macquire, General Secretary of the Fellowship.

World Youth Friendship

THE 1949 Conference of the World Youth Friendship League, held in the last week of July at Regent Street Polytechnic, began with a discussion of the subject—"The League Looks Ahead."

Arthur H. Bird, founder of the League, said he had decided to make the work of the League and International Youth Review (of which he is editor) a full-time occupation from September, and would be able to visit youth clubs, factories, etc., to talk about the aims of the League.

He wanted to establish a centre where boys and girls from Europe who were orphaned and war victims could have a year's holiday in this country and come under the influence of the League.

Suggestions for extending the League's work included the development of a junior section for members under 15.

Pastor Bird outlined a plan to set up a chain of international centres, where members could meet regularly and provide a home for young visitors from other lands. It was also proposed to train members to travel abroad and find recruits for the League.

The General Secretary, Roderick Webb, said there were 16 World Youth Friendship clubs in Germany, including one in the Russian Zone. German membership approached 5,000, and to prevent it becoming too much an Anglo-German body special efforts would be made to increase the proportion of members in other countries.

Youth must study world conditions

Reginald Sorensen, MP, a sponsor of the League, said youth had the characteristics needed for the modern world. But war and war preparations diverted the energy of youth into wrong channels and fostered spiritual sterility.

Youth must understand that although artistic and cultural life was interesting, the political and economic facts of other countries were its responsibility. Young people must study psychological and economic conditions.

The Rev. E. H. Gordon, of Christchurch, Battersea, said that mere idealism would always play into the hands of those who knew how to use it. Man was a worshipping animal: he must either worship God or the idols.

Youth in particular must worship. The Nazis were clever enough to provide substitute rites; the young Communists worshipped the People, the State, Stalin. But the Christian worshipped God in Christ through the Holy Spirit.

At the final discussion it was agreed to organise the 1950 World Friendship League conference in France or Switzerland.

For SUMMER CONFERENCE

MORE than 100 people, including a number from overseas, are taking part in the For Summer Conference at Bangor.

Miss Ethel Comber, chairman of the Conference, gave the opening address on Saturday evening and as we go to press, Dr. Charles Raven is giving a series of lectures on "The Meaning and Scope of the Crisis."

Other speakers will be Pastor Andre Trocmé, of France, Dr. Alex Wood and John Ferguson. The devotional periods are in the hands of Miss Joyce Stewart. Excursions and social activity are contributing to a very happy fellowship. A full report will appear later.

Pacifist Profiles

EDMONDO MARCUCCI, Secretary of the Liaison Committee of the Italian Peace Activities, was born in 1900 and has worked for many years against war and totalitarianism.

He was first drawn towards a non-violent conception of human social life through studying Tolstoy, the Oriental Sages, various religious and ethical systems, and modern scientific pacifists such as J. Novikov, G. F. Nicolai, De Ligt and R. B. Gregg.

The Fascist and Nazi regimes, and the horrors and destructions of World War II reinforced these opinions and turned them into a faith. Edmondo Marcucci began his peace work by non-violent resistance to Fascism, though it was no easy task for a teacher in a State school to propagate the ideals of peace and liberty—it was difficult, indeed, to teach at all without possession of a Fascist party membership card. Finally, after some persecution, in 1944 he was compelled to go into hiding as a fugitive.

He continued his literary and educational work, however, and in 1945 it was again possible to enter openly into peace activities by lecturing and publishing articles in various foreign journals ("James Novikov";

"Mazzini and Peace"; "Christendom and War"; "Bertha von Suttner"; Bibliography of Peace, etc.).

Edmondo Marcucci is at present engaged in preparation of a Peace Anthology, and also expects to publish the first Italian and English edition of "Tolstoy and the East: Letters and other witnesses of Tolstoy's relations with the Orientals."

He has also contacted the peace societies of many other countries, the first of which to interest him was the War Resisters' International. In 1948 he founded in his town a "Tolstoy Caravan Chapter." He is co-operating closely in Italy with the new pacifist journal "Cittadini del Mondo" (World Citizens), edited in Milan by the eminent Italian pacifist Mrs. Bersotti.



EDMONDO MARCUCCI

Edmondo Marcucci sums up his aim in the words of Buddha—to be like the good disciple who lives as a binder together of those who are divided, a peace-maker, impassioned for peace, a speaker of words that make for peace. As a writer, lecturer, and tireless worker for peace, he is not failing in his aim.

"RAY OF HOPE"

A FORMER candidate for the Australian Federal Parliament, W. J. C. Banks, BA, now resident in New Zealand, has published a pamphlet, dedicated to "The boys of New Zealand."

In his forward he says: "I did not come to New Zealand with any thought of being involved in politics."

"I could not, however, stand in front of the boys of this country without desiring to do what I could to save them from the persecution now facing them."

Amazed at NZ Militarism

Regarding schoolboy cadets he says: "Since my arrival in New Zealand I have been amazed at the hold this loathsome institution has on the schools of the country."

"This is the worst feature of life in New Zealand. Never before have I seen prizes for military drill and rifle shooting given to schoolboys. I have read that New Zealand has the highest percentage of cadets to school enrolments of any country in the world."

"One would have thought that this distinction would belong to one of the much denounced 'military dictatorships'."

"By contrast with Australia, where cadet corps are confined almost exclusively to private schools, almost every New Zealand post-primary school has a corps. Theoretically service is voluntary, but there are very few abstentions."

But he sees as a ray of hope that "despite the curse of the cadet system, and despite the very much more severe penalties facing them, the number of men in New Zealand claiming exemption from military service on conscientious grounds during the recent war was, in proportion to population, 2½ times the number in England."

Ten Years Ago

From Peace News, August 18, 1939

Last Friday, the News Chronicle gave prominence to an interview it had with Stuart Morris, chairman of the Peace Pledge Union.

It announced that Mr. Morris was a member of the Link, which has recently been the object of unfavourable publicity, and made the following statements about the PPU:

"Allegations are being made that the PPU has become an instrument of Dr. Goebel's propaganda machine in this country."

"The charge is based on PPU recommendation of The Link—the organisation denounced by the Home Secretary as being a tool of the Nazis—and on the marked similarity between literature being issued by the Union and by the Nazi Government."

"The Peace Pledge Union, like the Link, has many contacts with Germany." A special meeting of the Executive Committee of the PPU was held to discuss the situation.

Stuart Morris told the Executive that he had been seriously misrepresented by the News Chronicle, and, in any case he had made it quite clear that he had given the interview as a personal expression of opinion—not as a statement of PPU policy.

On Monday the following appeared in the News Chronicle:

"... The PPU has no official connection with The Link. It does not stand for its policy nor has it any sympathy with anti-Semitism. The Peace Service Handbook suggested the use of The Link only as a possible channel of communication with the German people."

Notes for your Diary

As this is a free service, we reserve the right to select for publication notices sent in. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday.

2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Saturday, August 20 to 27

RAYWARDS HEATH: Edinsward; Summer School; speakers: Rev. Stanley Evans, Mr. Percy Bartlett, Miss Agatha Harrison, Rev. Dr. Curtin, Rev. Michael Scott, Rev. J. E. Gowing. Apply for particulars, Anglican Pacifist Fellowship, Adelaide Street, W.C.2.

Sunday, August 21

NELSON: 7.30 p.m. Weavers Institute, Yandle Hill; Public meeting: "Fear—Disarmament"—War; speaker: Richard Sand; Chairman: Edna Robinson; PPU.

HYDE PARK: 7 p.m. Open-air meeting Stuart Morris; PPU.

FINSBURY PARK: 11 a.m. Open-air meeting; Jack Sutherland; Stoke, Newington PPU Group.

HIGHBURY CORNER: 11 a.m. Open-air meeting; Islington PPU.

Thursday, August 25

LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields; Open-air meeting; Sybil Morrison; PPU.

Sunday, August 28

HYDE PARK: 7 p.m. Open-air meeting; Sybil Morrison; PPU.

FINSBURY PARK: 11 a.m. Open-air meeting; Stoke Newington Peace Group.

HIGHBURY CORNER: 11 a.m. Open-air meeting; Islington PPU.

Thursday, September 1

LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields; Open-air meeting; PPU.

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(Newsagent's name)

Name.....

Address.....

Note to Newsagent—PEACE NEWS is published weekly as a national newspaper at the retail price of 3d. It is obtainable by your wholesaler at the usual rates from the Publishers, at 3 Blackstock Road, London, N.4.

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PLEASE READ CAREFULLY

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When corresponding with PN about an advertisement, quote its first words, classification, and date.

We reserve the right to hold over advertisements and to limit the frequency of continuing advertisements.

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LITERATURE, &c.

QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

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THREE TEAMS (10-18s) urgently need football togs. Old cricket shirts specially welcome. Please send H. Lakeman, 36 Leroy Street, Bermondsey.

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SITUATIONS VACANT

Situations are available only to applicants excepted from the Control of Engagements Order, 1947, No. 2021.

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PEACE WORK is available for all volunteers at Peace News office. Day time and every Wednesday evening we shall be grateful for help. Write, phone, or just drop in, to Peace News (STA 2262), 3 Blackstock Rd. (above Fish & Cook stationers) Finsbury Park, N.4. (one minute from station).

MISCELLANEOUS

WAR RESISTERS' International welcomes gifts of foreign stamps and damaged air mail covers. Please send to W.R. Lansbury House, 88 Park Avenue, Bush Hill Park, Enfield, Middlesex.

Essential Reading
for Active Pacifists

THE PPU
JOURNAL

Monthly Fourpence
From Peace News, 3 Blackstock Rd., N.4, or your local PPU Group (Postage 1d.)

Peace News is open for the expression of all points of view relevant to pacifism. Articles in it, whether signed or unsigned, do not necessarily represent the policy of the Peace Pledge Union, of which it is the weekly organ. Nor does the acceptance of advertisements imply any endorsement of, or PPU connexion with, the matter advertised.

SCOTS PACIFISTS FoR combines with CoS peace Society

THE Fellowship of Reconciliation recently combined with the Church of Scotland Peace Society to hold a summer conference in the Swallowgate, one of the Student Residences of St. Andrews University. Rev. A. A. Bowyer, of Bellshill, presided and gave the introductory address.

The Rev. Helen E. Woods spoke on "Christian Pacifism and Politics," and provoked a vigorous discussion on the choice between ineffective political isolation, and the conflict between party loyalty and freedom of conscience.

This theme recurred throughout the week, particularly after Rev. G. G. Cameron's paper on the Christian attitude to Communism.

Scots internationalist traditions

Dr. Mary Ramsey recalled Scottish tendencies to internationalism and suggested that the policy truest to Scottish traditions would be one of service to the nations through neutrality.

Dr. Hector Macpherson showed that Christian Pacifism, though always a minority movement, is rooted in the Scottish Religious tradition. Mr. John Logie's paper on "The New Testament Basis of Pacifism" aroused an interesting discussion on righteous indignation and pacifism.

Lewis MacLachlan discussed "The Voices of the Church on the Subject of War." He thought that the pronouncements of the Amsterdam Assembly though not completely satisfying to Christian pacifists were better than might have been expected.

The doctrine of reconciliation

Mr. MacLachlan also spoke on the doctrine of divine reconciliation, and reminded the Fellowship of the transformation that might be effected in the social order if Christians would explore the power of faith and prayer.

The same theme was evident in the Rev. D. C. Mitchell's two lectures on "The Background, Character, and Ethics of George Fox."

To the challenge and inspiration of these lectures and discussions, was added the fellowship of supper-socials, tours round the Old City, the Castle, and the beautiful Chapel of Saint Salvador, and a happy evening in the unique little Byre Theatre.

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FINCHLEY, LONDON, N.3

Rocket Range threatens Australian Aborigines

MURIEL LESTER, addressing an FoR meeting in London on her return from a tour in India and Australasia, described the serious situation which had arisen concerning the Australian aborigines.

The new rocket range, she said, cuts right through the area hitherto reserved for the native race.

Immediately it was planned a great protest arose. Missionaries and anthropologists, who had lived and worked among these people, explained to large audiences how their whole culture and way of life were threatened with extinction.

But the Government met the various petitions and deputations with the announcement that these protests were Communist-inspired propaganda, and that a heavy fine would be levied on any who tried to persuade any worker from taking jobs on the range.

Many were intimidated from further protest, and among the stalwart minority who continued she found discouragement and frustration.

Slave-like conditions

The men appointed "Protectors of the Aborigines" were mostly ex-policemen without knowledge of the language or interest in the customs of the people they were supposed to protect.

One Professor of Anthropology showed her photos of aborigines loaded with chains, being dragged through the bush for some alleged offence, reported by their employers.

Their treatment is often worse than slaves. Flogging is common; if any die of ill-treatment the owner does not suffer, as his licence permits him to take on as many as he needs.

They are employed mainly by sheep and cattle station owners, who pay only £1 a year for the licence. Much of the pay is in the form of food and accommodation. The food is poor; bi-carbonate of soda is mixed with the tea to make it look strong; living quarters are often mere collections of old corrugated iron, barrels and scraps of canvas.

Treatment "made her feel sick"

Dr. Charles Duguid, who has worked among the aborigines for long periods, told her things about their treatment which made her feel sick.

Their social habits, however, based on

"DESERTER" JOINS UP — for peace

AFTER being posted as an Army deserter for nine years, James Greig, a Glasgow CO, is now serving a prison sentence of fourteen months for desertion in 1940.

But this deserter did not spend his years of freedom "on the run." Instead, he became actively associated with the Glasgow Workers' Council, the No-Conscription League and the Peace Pledge Union. He was President of the Govanhill ILP and in the 1947 municipal elections polled 3,000 votes as an Independent candidate.

Describing to the Carlisle court-martial last month how he had been "tricked" into taking his medical examination, Greig pointed out that he had remained in the public eye and had never attempted to hide his identity.

In a recent letter to the CBCO, Greig has explained the facts of his call-up. After failing to attend his medical he was sent to Barlinnie Prison, Glasgow, and from there taken before a medical board. He was examined and asked to sign a form.

"I asked if this form had anything to do with the army, and was told, no. Now I know I should have been more careful and read it, but remember I was only 20 years of age and felt as if the whole world was against me. Furthermore I was just getting over the effects of being placed in a confined cell with a bread and water diet, and I may add that I never ate the bread nor drank any water at all till my punishment was up."

Three weeks later he received his papers to report for service with the armed forces, and again refused to comply.

As he has received a sentence exceeding three months, Greig is appealing for his case to be reviewed.

Ready 29th August

"Who made me a Divider?"

by R. J. BARKER

(Author of "CHRIST IN THE
VALLEY OF UNEMPLOYMENT"
and "IT BEGAN IN GALILEE")
232 pp. 8s. 6d.

A book which suggests a way of
life for all, based on a real sense of
social concern

MERIDIAN BOOKS
8, GARRICK STREET, W.C.2.

co-operation and a thorough sense of community, are intensely interesting and often exemplary.

That they manage to live at all in the arid central spaces shows them to be highly gifted people. Water is so scarce that children go out in early morning to collect dew from leaves with tiny brushes. When not interfered with by white people they keep healthy and happy.

Teachers who have taught mixed classes of aboriginal and white children in towns say that up to the age of 9-11 progress is almost identical, except that native children generally have a better colour sense and are more outstanding in expression work. But thereafter they become aware of the attitude of adult whites towards them, become self-conscious, lose spontaneity and get conditioned to inferiority.

Follow India's Example!

Muriel Lester said she wrote to the Minister of the Interior in Canberra about what she had seen and heard.

She told him that just as many Australians called the aborigine problem insoluble, so, 25 years ago, did Indian people pronounce that of India aborigines insoluble. Their 30 million Untouchables were actually the original inhabitants, disturbed by the coming of Aryans from the North.

If Gandhi could get Hindus to re-think their religion, recognise the folly of racial prejudice, change the very name of Untouchable to Harijan (children of God), and start innumerable centres of voluntary service for them all over India, so could the British Christians of Australia solve their problem.

CRICKETERS, PLEASE!

(Can owt on yer do owt for t'laf?)

— Editor

FOR some strange reason I have been asked to raise a cricket team to oppose a London Area XI, at the London Area Garden Party which will be held on Sunday 11 September at King Alfred School, North End Road, N.W.11.

My team was supposed to represent the National Council but only one or two members of the Council are available to play. If we had plenty of money my problem would be easy, for any eleven members picked at random in Yorkshire would be a match for London; but we cannot pay expenses for members to come from Yorkshire. So I must rely on the goodwill of volunteers nearer to the London area. May I ask any members who would like to play or could even try to play please to let me know quickly, with details of any special ability? Modesty should be avoided; mention county, club or street corner where experience has been gained. Write to me c/o Dick Sheppard House please, and mark envelopes or post-cards "Cricket."

Please help. We want to assure success of a noble London effort and to raise a good eleven. Victory is assured, for I propose to act as umpire.

FRANK DAWTRY

81 years young Honour to Miss McLeish

SINCE the formation last January of the South-west London Peace Group, one of its most regular supporters has been Miss Margaret McLeish. At 32 Egerton Gardens, SW3, recently, the Group held a small party in her honour. For this ardent pacifist has just celebrated her 81st birthday.

Miss McLeish used to be a nursing sister, and joined the old Army Nursing Service in the South African War. A few years after the Great War she came home from Africa with a horror of war and a determination to oppose it in every way possible.

In 1938 she joined the PPU and became a reader of Peace News. When war broke out again, she practised her beliefs by taking food to German prisoners in Regents Park and Hyde Park. This was contrary to the "non-fraternisation" rule, but she escaped the law by pretending to feed the pigeons!

Sometimes she had companions in crime: one of them was Madame Freymond, a keen pacifist now living in Geneva. Every day for two years Miss McLeish distributed food, chocolate and newspapers. Some of the men still write to her, and the mother of one recently invited her to the Saar for a holiday.

Miss McLeish buys copies of Peace News every week for distribution among friends and contacts. At 81 she sets an example of pacifism in action which one group, at least, will try to follow.

"HATRED can never lead to love, neither can division lead to union, murder to life, nor violence to liberty. No good objective can be achieved by evil means, for it is always the evil that triumphs."
—Berdyaev: "Freedom and the Spirit."

Sybil Morrison's

CAMPAIGN COLUMN

"If we are to achieve world security we must press on to a stage where Western Europe and America together, squarely with all their combined power across the Atlantic and unassailable in their own territories, will be able to guarantee the safety of the Middle East, South East Asia and the Pacific. Only then will the world be safe and able to move towards greater prosperity and a fuller life for all in peace."

—The Observer, 14 August, 1949.

"When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divided his spoils."

St. Luke, XI. 22, 23.

I HAVE not given chapter and verse in answer to one of the hecklers' questions quoted last week, in order to "spoon-feed" potential speakers; on the contrary I am firmly convinced that the answer which has been thought out, found out, hammered out, in the workshop of the mind and brain and heart will be remembered, not as a parrot remembers, but in such a way that in whatever guise the question comes it will be instantly recognised, and the answer, deeply absorbed and understood, will be quickly fashioned to meet the challenge.

Several readers have asked me for the answers to last week's questions and my reply has been: "search them out for yourself; everyone has access to a Bible and an Encyclopaedia."

It is not primarily on their account therefore, that I know use the full quotation, but simply because it is so applicable to the puerile bankruptcy of present day foreign policy. Great strength of arms does not keep the peace, as has been proved over and over again, yet press and politicians, diplomats and foreign ministers alike are all concerned to prove to themselves, and to us, how security can only be achieved by this means.

The argument that "a strong man armed" can only keep his own goods in peace so long as a stronger than he doesn't deprive him of the very strength in which he had, so mistakenly, put his trust, is peculiarly relevant to the present armaments drive. Atom bombs, rockets, super-fortresses, new inventions of all kinds are being piled up, but their possession is no guarantee of security for human lives, nor for the peace of the world; the strong man is not secure so long as there may be a stronger than he preparing to come against him, and so the race goes on, until security is finally destroyed in the explosion of war.

More and more people are beginning to see the fallacy of the "strong man" theory, yet they are afraid of the unknown, untried alternative, and cling blindly to the old notions. There never was so great a need for clear seeing and straight thinking, for steadfast courage and invincible faith.

Ours is a very tiny movement to set against the vast majority whose faith in force is as false and foolish as the Roman's, who strung Jesus on a cross and believed they had silenced Him.

We shall not obliterate either capitalist or communist ideas by killing capitalists and communists; the use of force will become as obsolete as the bow and arrow is today when all people see this clearly.

It is our business to help them to see clearly. It is arduous and often disheartening, but all pioneers have known moments of exhaustion and depression; they have risen and gone on boldly and hopefully, because, sure of their end, they could do no other. We are the pioneers of peace and so we have no choice; we must go on with the work because we can do no other.

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